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OF RELIGION

The American Friend

January 29, 1953

Concerning Freedom

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PACIFIC SCHOOL OF RELIGION
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MWF

MEETING OF PEACE CHURCHES

About forty representatives of the three peace churches, Brethren, Friends, and Mennonites, met in Chicago on December 5-7, 1952, to consider matters of common concern. This meeting was the latest in a series of conferences which began in 1935.

The current condition of the Brethren was appraised by W. Harold Row. As his church has become more articulate in expressing its peace position, it seems to have suffered casualties within to secularism and individual failure to adhere to the peace witness. The church itself still officially abides by that position in its pronouncements, but individual Brethren tend more to military service than to the conscientious objector position. The term "peace" today comprehends much more than just opposition to war; it now includes, in Brethren thinking, problems of race relations, economic injustice and cultural relations.

The Mennonite view, presented by Orie Miller, suggested that the treatment accorded pacifists has become, in the minds of the government, a symbol of the freedom which should be accorded a minority group; yet, the peace position is not accepted beyond that. There are fewer COs in proportion to men drafted in America than in England, where Mennonites and Brethren are not active.

The efforts of the three peace churches in international fields were reviewed. Errol Elliott and Merton Scott described the work of Friends' teams at UN assemblies here and abroad, and stressed the religious basis of this work.

A detailed report was presented by George Loft on the change in procedures by Selective Service which led the AFSC Board to reverse an earlier action, and now to decide that it could not register to employ drafted COs because it would be conceding to Selective Service undue control over the AFSC's program and personnel.

Reports by Stauffer Curry on the national legislative outlook; by Sumner Mills on the threats to civil liberties resulting from the growing pressure for orthodoxy of opinion served to remind the conferees of the work which still remains so pressingly before us.

The Continuation Committee was asked to consider the possibility of a larger meeting of peace church representatives in about a year, and to give serious thought to a visit to the new President should future developments make it desirable to present the position of the peace churches directly to him.

George Loft

NEW DIRECTORY OF FRIENDS MEETINGS

The Fellowship Council announces that the New Directory of Friends Meetings in the U.S.A. and Canada is now available for the use of all Friends. Copies may be obtained by writing to the Fellowship Council, 20 South 12th Street, Philadelphia 7, Pennsylvania. They are also available from the Friends' Book Stores in various parts of the country. Prices are 35c a single copy, 30c each for orders of 10 or more.

THIRD STUDY BOOKLET READY

THE LIFE OF THE MEETING is the third study booklet issued by the Friends World Committee for the use of study groups following the Friends World Conference. The topics dealt with are:

Prayer and Guidance
Deepening the Spiritual Life of the Meeting
The Development of Leadership
A Home Away From Home

Copies are available through the Friends World Committee, American Section, 20 South 12th Street, Phila. 7, Pa. or through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind., at a cost of 25c each, with a ten per cent reduction for orders of ten or more.

Correspondence

DEFENDS POLICY ON COs

To the Editor:

I am sorry to note that Catherine Noel feels that Friends are leaving their conscientious objectors in a solitary position. I suppose there are others who feel that just because the American Friends Service Committee has not sought approval as an employer of drafted conscientious objectors that the men are being deserted. This is far from the case.

Certainly, readers of the American Friend should be acquainted with the excellent work that the Board on Peace and Social Concerns through Merton Scott is doing for conscientious objectors. The American Friends Service Committee is also carrying on a vigorous program of counselling, job finding, and work on specific problems. This is far more effective than it would be if the American Friends Service Committee personnel and finances were tied up in work projects which had to be set up because conscientious objectors were being drafted.

As far as financial dependency is concerned, our conscientious objectors are much better off outside of Quaker or other church employment. The church jobs are on a voluntary basis, whereas the other work assignments are to jobs with salaries.

The points Catherine Noel makes about the work needed to be done by local meetings are excellent. If the local meetings and parents would really fulfill their obligations that stem from the peace testimony, our young men would face with serenity far greater difficulties than anything they are apt to meet under the present draft law.

Lyle Tatum

Executive Secretary
Committee for COs
2006 Walnut St.,
Philadelphia 3, Pa.

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ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

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Editorials . . .

Freedom to Think

We cannot, by any device of legislation police the brain cells of citizens. We can only try, but in so doing may drive men to hypocrisy, face-saving, and dodging. We thereby destroy that most fundamental of all qualities—integrity, and by so doing crumble the very foundations of a democratic society. We can frighten people from expressing their thoughts, but we can't keep them from thinking—wrong though their thoughts may be. A modern "Hyde Park" is far more potent for protection against Communism than are loyalty oaths.

Like the human beings who harbor them, these thoughts are born naked—they first of all come as the natural response of the person who holds them. They are a response to physical circumstances, to other people, and to ideas, and they are reflections from the backgrounds, the defeats or successes of the person. Such thoughts will not always be true to the facts, they will generally not be objective. They will be biased, and will often represent self-defense or some form of escape. Most "thinking" is probably full of error and that is the main reason that it should not be suppressed. If an idea is true we should be *exposed to it;* if it is in error—it should be *exposed to us.* There is some risk in doing so, but not so much risk as in suppression. We are now largely engaged in the almost futile task of driving ideas underground, then spending millions to unearth them again. In the meantime the bystanders, who, after all *are* America, reflect the entire spirit that is engendered. The voice of liberalism—a liberalism that brought American institutions to birth—begins to waver. We begin to follow a party line lest we be accused of following "the party line."

This does not mean for a moment that government should tolerate espionage or be indifferent to the forces that would undermine or destroy it. Government not only has the right, it has the duty to guard itself and the citizens from schemes of violence. For that purpose it has agencies established. But it has no right to destroy thousands of its loyal citizens while apprehending dozens of its enemies. In the tacit if not explicit accusations of people the present mass attack on purported Communists and follow travelers has piled high the casualty lists of those whose motives have been suspected and reputations harmed. Many of them fell without an opportunity to defend themselves.

To this writer Communistic ideology in economics, politics, philosophy, and on almost every count seems so measurably wrong, that its final destruction lies like a disintegrating influence within it. We should expose it to the light, while at the same time we change the bad social conditions in which it thrives. It can never be beaten by lopping off the branches. As it rises partly in the frustrations and discontent of men, in the same area it must be met. There are its roots, intertwined with the circumstances of men. In so far as it seeks to by-pass the ballot and coerce its way into the life of governments and citizens it must be contravened. In so far as it is a political or economic ideology it needs to be examined—to stand in naked contrast to whatever way of life we cherish.

In August 1948, according to press reports, the Central Executive Committee of the Russian Communist Party officially repudiated certain scientific principles in the field of genetics and adopted their own. They repudiated the genetic principle which states that acquired characteristics cannot be inherited. By political decree the Kremlin has repudiated natural law! It was done, presumably, to strengthen a political doctrine for making over the world in a hurry.

If scientific knowledge is flouted in genetics it can easily be done in political and economic science. Is it being done? The door must not be closed to the answer. Furthermore if there is something of value to be learned in Communist ideology we should have the opportunity to learn. That is the line of intellectual integrity for us, and there we ultimately stand or fall!

Freedom Limited

We face a completely different problem in the prohibition of salacious literature and degrading types of movies and television. Here we do not have essentially the question of freedom of speech and press but whether any person or group of persons has the right to commercialize on the evil propensities of human beings. This should not be allowed to Communists or to anyone else.

Essentially the choice is between dollars and people. If allowed a completely free hand these vicious forces would, without blinking, destroy our future in order to make *immediate dollars.*

It is well that a Congressional committee is investigating the moral content of radio and television programs. It should be the business of government to survey the general welfare and move in every possible way to strengthen the national character.

The churches also are called to play their part which is quite different from that of government. The latter has been given the responsibility to reg-

ulate, within measure, the media of communication by which these forces are controlled, whereas the church speaks to the individual and social conscience. Indeed, "it is the business of the church to be the conscience of the state." Continually this moral pressure must be exerted by the church on both persons and government.

The Moral Use of Freedom

Freedom is not an exhaustless spiritual commodity to be dispersed right and left. In fact no one, the government or any other body, has final possession of it. It comes from no storehouse, but ultimately from people who know how to use it. If they are unworthy of it, it will vanish. There is a sense in which we have all the freedom we are capable of using within the moral order of life. There is no freedom finally that does not rest on moral responsibility. Human rights and human responsibility must coexist or neither of them can live.

The lines beyond which the individual action by speech or press may go are not always easy to determine. The lines are sometimes broad and gray, calling for careful thought, in order to guard not only the rights of a specific individual but also the rights of those whom he will influence.

Society is not ready for a state of anarchy. There is still a necessity of external control and restraint. The use of this power by government is among the most precarious of its responsibilities. At the same time the moral forces of churches, schools, homes, and other institutions must be brought into play that the roots of freedom may not die.

While political ideologies build themselves into contending world forces we must remember that the basic struggle is not between isms of any kind but between truth and error. There is danger of our being weakened in the search for truth, and building it into our institutions, while spending the main force of our energy in fighting Communism. Again let it be said that our real enemy is error, ignorance, superstition and fear. There are points and occasions when an ideology, like Communism must be confronted as such, but the final victory can only be a victory by men of integrity, determined to find truth wherever it can be found and basic to that search is a sense of moral responsibility.—E.T.E.

You will know the truth and the truth will make you free. John 8: 32.

The National Council of Churches Speaks to the Christian People of America

From the biennial meeting of the National Council of Churches held recently in Denver come the following paragraphs taken from a more extended statement. The sub-headings are ours. The full letter may be secured by writing the National Council of Churches, 297 Fourth Avenue, New York 10, New York.

MET together in Denver, Colorado, as the second General Assembly of the National Council of the Churches of Christ in the United States of America, we send you greetings in Christ Jesus.

May all of us together prove worthy in thought and in life of the holy name of Christ which we bear in common, and be witnesses to His love and saving power in our own country and throughout the world.

The National Council of Churches, composed of thirty communions with a membership of 35,000,000 people, is not itself a church, but a council of churches. Neither is it a super-church, and does not aspire to become one. It does not legislate for the constituent bodies which compose it, each of which retains its full autonomy. Nor does it claim for its member churches superiority over Christian churches which, for one reason or another, are not a part of its fellowship. The Council does, however, afford a unique medium whereby churches which differ in many respects from one another can meet together, worship together, think, plan, and act together.

The New Version of the Bible

The publication of the Revised Standard Version of the Bible is a basic contribution of this Council to the prophetic mission of the Church. The Bible is the record of God's self-disclosure to mankind, where the knowledge of His redemptive love is found, and where men are confronted with Jesus Christ. Through the Bible we have communion with God. The Bible is in a unique sense the Word of God.

It is impossible to overemphasize the importance of the Bible in human history and the decisive influence which the popular knowledge of the Book has had on the cultural life of mankind. The decisive difference between religions, as between cultures, is the place which a given religion or culture has accorded to the Bible. This Book has been the book of human destiny. We Americans owe to it what is best in our national life and history. It is, moreover, an inspiring fact that the Book from which we received our religious faith is also the chief cultural monument in English letters.

The Church and the Nation

The American tradition recognizes in a multiplicity of ways that this nation exists and functions under God. The recognition of God which is written into the form and spirit of the American Republic constitutes an affirmation of faith in a Supreme Being who is the Creator and Father, the Ruler and the Judge of man. He is the ground and sanction of human rights.

Inasmuch—as this nation was intended to be a religious nation, we should use all legitimate means to prevent it from becoming a secular state in the current sense of the term. A typical secular state, by rejecting the reality and authority of God and the relevance of religion to life, depreciates religion and exalts irreligion. Furthermore, secularism can take on the character of a positive religion, as it has done in certain modern states, whether of the communist or fascist type. When this happens, a state tends to assume divine prerogatives and commits satanic crimes.

Although faith in God is the presupposition of our American tradition, we must never allow our government to be controlled by any particular religious organization. That any church should be given preferential status or be granted a unique distinction or receive special privileges in the national life or in international relations, would be a violation of our basic principles and contrary to the best interests of religion and government, and disturbing to the peace of our society.

Christian Education

Another area of concern is the relation of religion to education. Our culture is in danger of becoming pagan. To prevent this, religion must be placed at the heart of higher education. Our church-related colleges must be much more than formally Christian. Some of them we must recapture from an almost complete secularism. Christians should encourage the movement in many American universities toward the return of religion, especially the study of the Jewish-Christian heritage, to its rightful place in the curriculum. Moreover, Christian institutions, and Christian teachers in all institutions, should be challenged to make their contribution toward the formulation of a Christian philosophy of life.

The crucial problem concerning religion in education emerges in relation to the public schools. We believe in our public school system. It is unfair to say that where religion is not taught in a public school, that school is secular and godless. The moral and cultural atmosphere in a school and the attitude, the viewpoints, and the character of the teachers, can be religious, and exert a religious influence, without religion being necessarily taught as a subject. On the other hand, a way must be found to make the pupils in American schools aware of the heritage of faith upon which this nation was established, and which has been the most transforming influence in western culture. This we believe can be done in complete loyalty to the basic principle involved in the separation of church and state.

In the meantime, the state should continue to accord freedom to religious bodies to carry on their own schools. But those who promote parochial schools should accept the responsibility to provide full support for those schools, and not expect to receive subsidies or special privileges from public authorities. The subsidization of education carried on under religious auspices, would both violate the principle of the separation between church and state, and be a devastating blow to the public school system, which must be maintained.

On Freedom of Thought

It is only through the toleration of ideas that we can look forward to an increased apprehension of truth and to the preparation of stalwart representatives of truth. It is, in fact, good for truth to have to struggle with error. Nothing can be more fatal to truth and to the welfare of society as a whole than to try to suppress by force so-called ideological errors. The attempt to suppress freedom of thought would be a sure way to facilitate the establishment of a totalitarian form of government. Error must be met by truth in free and open encounter. The conscientious expression of ideas must not be dealt with by a dungeon, a boycott or an Index, nor by arbitrary governmental action, character assassination, or the application of unjust economic and social pressures.

We are distressed at the persistent violation of human rights in many countries, our own included. To mention only a few examples, we are deeply concerned by the restriction of religious liberty in Spain and Colombia and lands under communist domination, and by racial discrimination in the United States and South Africa. We are uneasy when freedom anywhere is restricted by totalitarian practices, be they political, social, economic or religious. We believe that true freedom is possible only through the faith whereby Christ sets men free. This is a freedom not only *from* something, but *for* something. Men must be free not only to worship but also to speak and act as responsible human beings in accordance with their conscience.

The United Nations

In some quarters we witness a mounting criticism of the United Nations and at times an effort to undermine its work. Our people must learn that the sovereignty of nations as well as the freedom of individuals is under God. The United Nations, although frustrated at some points because cooperation was lacking, has a notable record of achievement in its social, humanitarian and economic activities, and in providing a forum for world public opinion. It has played a vital part in settling disputes and in containing conflicts. Christians and Christian churches have a responsibility to support its work as it seeks to accomplish the purposes for which it was set up. The approaching nation-wide debates on the Covenant on Human Rights and the revision of the United Nations charter, scheduled to take place in 1955, call for our study and deliberation to the end that there may be a united expression of Christian opinion.

The Gospel of Redemption

It must be the abiding concern of our churches that the Gospel be proclaimed to all people. Evangelism, the confrontation of men with Jesus Christ so that they may accept Him as their Savior and follow Him as their Lord in the fellowship of the Church, is the Church's primary task. It is not sufficient that the Gospel be preached in established places of worship. It is necessary that it be taken to the people. Let our complacency be shaken by the fact that today, even while church membership stands at an all time peak in the history of our country, there are still 66,000,000 people in the nation who have no religious affiliation.

When a church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when a challenge to high adventure under God fails to awaken a response in prophetic words and redemptive deeds, that church is dead. It is dead even should it be acclaimed as the most venerable institution of which a nation, a culture, or an era can boast. For a true church must live a pilgrim life upon the road of God's unfolding purpose, keeping close to the rugged boundaries of His ever-expanding Kingdom.

We have now come to a moment in the history of the Church and of the world when it is not enough that the Church should have missions; the whole Church must itself become missionary. It might therefore be said, "Let the Church be the mission." The Christian Church stands today in an alien world in a situation which is missionary in the absolute sense. This situation can be adequately met only if the Church as a whole becomes missionary both at home and abroad.

Movement Toward Unity

The ecumenical movement, which is largely the fruit of the Christian mission, is not merely a movement of theolog-

ical discussion and of good ecclesiastical relations confined to church leaders. The glory of the Christian Church has always been its missionary fervor. Today church extension with a growing desire for unity must mark the Church's life as a whole. The older and the younger churches must be bound together in a holy partnership to make Jesus Christ known, loved and obeyed. The whole Church must now advance with clear vision and sacrificial devotion upon the whole world front.

Personal Spiritual Life

The spiritual life of our churches must be deepened. We must fathom depths of spiritual experience which we have not yet fully explored. The meaning of a "new man in Christ" is something which millions who profess the name of Christ do not know. Let us betake ourselves to the devotional study of the Bible individually and in our family circles, and let more courses for Bible study be provided in our churches. Let prayer become a deeper reality. Let us not absent ourselves from the corporate worship of God. Let us take advantage of every help to the understanding of our faith which our churches make available for us. Let us as good stewards of our abundance regularly devote to the work of God through His Church an ample share of that which He has entrusted to us. Above all, let us commit ourselves to God and to His will with joyous abandon, asking Him to help us to pay the price of being "filled with the Spirit." Unexpected insights and new experiences of release and spiritual power will then come to us. Everything will become new.

Need for "Laymen"

The area of Christian responsibility within our churches must be widened. The laity must be more fully incorporated into the life and work of the Church. Nothing has been more inspiring in recent years than the way in which laymen and laywomen have banded together within the churches, and have established ties across denominational boundaries.

Only in the measure that Christian laypeople take their religion seriously and the churches make provision for their witness can a full Christian impact be made upon our secularized society.

In Benediction

As we have met together in this General Assembly in corporate thought and worship and fellowship, we have been inspired by the fact that it is only upon the road of active commitment to the redemptive will of Christ that true Christian unity can be achieved. For Christians even unity can be an end in itself. Christian unity is like Christian peace; both are found and fulfilled only in action upon the road of obedience to Christ. On that road and in that peace let us walk together, and may the Grace of our Lord Jesus Christ be with us all.

Lessons from Oxford

By Harry T. Silcock

ONE of the lessons to be learned from the Oxford Conference is the value of international consultation between Friends. The world is one and Friends all over the world are, in a deep and true sense, one family. It is a matter of some importance, and one for which many Friends are deeply concerned, that they should develop the family spirit and a right family attitude by consultation and by interchange of thought.

I

Consultation between members of our Society scattered thinly over vast distances and many frontiers is by no means easy. One obvious means is the holding of occasional world conferences of Friends, and the development of this "technique" is interesting. The 1920 All Friends Conference appointed an international committee to continue its work, but this never succeeded in coming to full life, and a special committee arranged the second world conference. The 1937 Conference carried matters further and recommended the appointment of a permanent international consultation committee and the Friends World Committee for Consultation came into existence.

Three meetings were held in the brief period between 1937 and the outbreak of war, and when the war ended, it was a simple and natural proceeding to call the committee together for its fourth meeting. This was held at Earlham College, Richmond, Indiana, in 1947, and after several days of deep and significant discussion it was decided to plan for the third Friends World Conference. The Friends World Committee for Consultation appointed a World Conference Committee which was international in membership. It was recognized that actual face to face discussion must be limited in the main to those who could meet together regularly in London, but two or three special meetings were arranged at which those from other countries took a full share, and the Conference Committee sent its clerk and secretary to special preparatory meetings in Denmark and in America; the whole planning of the Conference was carried through by continual correspondence with overseas members. The most important part of this international consultation was the regular correspondence between the secretary of the Conference Committee and the secretaries of the American and European Sections and the representatives of the Pacific Area and Africa.

There is yet opportunity for Friends to "confer" by sending in suggestions as indicated in the last paragraph of this article, thereby extending the Oxford Conference. But Oxford is now a movement and Friends in Britain are given special responsibility, due to our geographic distances, for carrying the main load at the present time. They merit our prayers and our thanks. Harry T. Silcock is the Secretary of the Executive Committee.

II

Two other methods of promoting the growth of the family spirit may be mentioned. The first is to link neighboring Yearly Meetings or groups together. F.W.C.C. has at present an American and a European Section, both of which are growing and developing satisfactorily on somewhat different lines. In 1937 it was hoped that there could be at least a third section covering the Far East or, as it was later thought of, the Pacific Area. To date it has not seemed opportune to organize the Pacific Section, but representatives from the Pacific Area held a significant gathering at Hampstead shortly before the Oxford Conference when a new sense of belonging together developed. The African group of Friends are in touch with one another but there is no immediate prospect of any effective linking of these groups together.

The second method is the use of the printed word. The F.W.C.C. Publications Committee meets in America, with the assistance of consultants in other countries. This committee issued the revised *Handbook of the Religious Society of Friends* shortly before the Oxford Conference. It has also published pamphlets on Friends in Switzerland and in Japan and the most recent booklet has been "Trends in American and Canadian Quakerism." Plans for further publicity, including the use of information received through F.W.C.C. contacts with U.N. organizations, are under consideration. *Friends World News,* issued quarterly, is an effort to help Friends everywhere to develop a world consciousness.

III

During the fifth meeting of the F.W.C.C., which was held at Oxford immediately following the Friends World Conference, the following additional suggestions were made for the development of its concern:

(1) *The need for corporate as well as individual consultation.* Only experiment can show how much can be achieved, but it is clear that consultation between Yearly Meetings and similar groups on specific problems has a value that goes beyond exchange of views between individuals.

(2) *The essential place of the local Meeting.* From the beginning of the Society, Friends have recognized the central place of their local meetings, including the whole life of the worshiping group and not only the regular Meeting for Worship on Sunday. This note was struck repeatedly at Oxford and in the study booklets issued in preparation for the Conference.

(3) *The value of spreading information as an essential preliminary to effective consultation.* This is seen perhaps most clearly at the present time in the case of activities of Friends connected with the United Nations and with other international organizations. The small international groups of Friends that have attended recent meetings of the United Nations Assembly have been the first to emphasize the fact that any effectiveness their work may have rests on the faithful service and support of Friends everywhere, and this in turn needs, and is helped by, the spread of information about the activities of these Quaker observers at the United Nations headquarters.

(4) *The need to find continuing support in interest and prayer, in personal service and in financial contributions* for the developing integration of the world family of Friends and the growth in it of a common mind and spirit.

(Continued on page 40)

From Parallel History

Growth of a Quaker Movement

By O. Herschel Folger

The author of this interesting review of some aspects of the development of the Five Years Meeting is the minister of the Friends Meeting at Greensboro, North Carolina. He has formerly served pastorates at Wilmington, Ohio, Indianapolis, Indiana, and Whittier, California.

A MODERN insistent problem is the separation of church and state-of-mind. The Five Years Meeting anniversary prompts an inspection of the past sixty-five years in this regard. For the average individual, is the separation any greater or less now between his state of mind, attitude, behavior, and what the Christian Church and the Society of Friends are supposed to produce?

* * * *

When James Wood of New York presided at the Friends' Conference in 1887, a decade had passed since the death in prison of the king of corruption, Boss Tweed, and of Cornelius Vanderbilt, who cared nothing for the law. Henry Ward Beecher, advocate of human freedom, had just passed away and Dwight L. Moody, the shoe salesman evangelist, had returned from England, with Sankey leading everybody in "Glory for Me," with great personal joy but with little social concern.

The period for Friends: evangelism, experimental religion, pastoral system, work in Palestine, Mexico, Jamaica, the Declaration of Faith.

* * * *

When Joseph John Mills of Indiana presided in 1892, the golden age was thought to be in the future and Horatio Alger gave assurances that Huckleberry Finn would eventually be president of the bank. Washington Gladden, in spite of bitter opposition, had been pleading with the church to walk with the Master in lowly paths of service and to build the more abundant life in society. An ex-Quaker established Hull House for the underprivileged; Charles H. Parkhurst was in the midst of his pulpit philippics against civic sins; John Greenleaf Whittier, pioneer in human betterment, passed away that year.

Friends: founded Whittier and Pacific Colleges, established Wilmington and Oregon Yearly Meetings.

* * * *

When S. Edgar Nicholson of Indiana presided in 1897, the Gay Nineties were in power. Horseless carriages were beginning to make it easier for people to get to, and to get away from, the church; Byran, silver tongued orator of the Platte had electrified the country with his cross of gold speech for labor. The age of the robber barons was in full swing, even though many of the violators of civil rights were Bible reading, church attending persons.

Friends: established California Yearly Meeting.

* * * *

When the last Quinquennial Conference faded out and Edmund Stanley of Kansas presided over the first Five Years Meeting sessions in 1902, the Boxer rebellion had proven that Christianity cannot be propagated singly and the return of the indemnity fund made China a friend for a generation. An Italian made it possible to talk to Europe through the limitless ether, but, as Emerson had indicated about the telegraph, did anybody have *anything to say* to Europe? Temperance leaders were not sure whether to be ashamed or proud of Carrie Nation with her hatchet. The American Revised Version of the Bible was making an application of Bible teaching to modern life possible if desired.

Friends: established Nebraska Central, Africa and Cuba Missions, adopted a hymnal and a uniform discipline.

* * * *

When James Wood presided again in 1907, the bicycle brothers, the Wrights, had flown at Kitty Hawk, a prelude to the "nations' airy navies grappling in the central blue." The earthquake at San Francisco occurred. Frank Mason North had called the church's attention to haunts of wretchedness and need "where cross the crowded ways of life"; Walter Rauschenbusch was pleading for a Christianizing of the social order; John R. Mott was predicting 100,000 American soldiers in Japan in forty years if 10,000 missionaries were not sent. He was accurate as to time but missed the number by a million or two.

Friends: organization was being unified.

* * * *

When Joseph John Mills presided again in 1912, Billy Sunday was giving the hypocrites an uneasy time along the sawdust trail and Rodeheaver was brightening the corner where the bartender had been. William Pierson Mer-

rill was pleading with men of God to rise up and bring in the day of brotherhood and end the night of wrong.

Friends established Nebraska Yearly Meeting, held the first Young Friends Conference.

* * * *

When Robert E. Pretlow of Indiana and Seattle presided in 1917, the United States had forsaken its separateness and was sending boys abroad in the name of fourteen points and a war to end war. Preachers presented arms; Bolsheviks were heard of for the first time.

Friends: the AFSC began its reconstruction work in the wartorn areas, lighting a candle rather than railing at the darkness.

* * * *

When John R. Carey of Baltimore presided in 1922, the Versailles Treaty had been signed in the Hall of Mirrors without sufficient reflection and the League of Nations, America's baby, had been abandoned on the doorstep of the world. It was hoped that woman suffrage would purify politics and prohibition improve the citizenry. The Interchurch World Movement failed.

Friends: the 1920 Friends' Conference was held in England, service was started in many countries, the memorable Thursday session of fellowship in the Five Years Meeting gathering was held.

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When W. Orville Mendenhall of Kansas presided in 1927, the roaring twenties, the era of wonderful nonsense, the sad rebellion, the lost generation spelled tragedy for the future. The period included the contradiction of $12 million relief to Japan in '23 and the insult of the exclusion act of '24. Lindberg reached Paris and people began to say plaintively: "We are now a neighborhood; why not a brotherhood?

Friends: Germany Yearly Meeting was revived, children had been fed.

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When Rufus M. Jones of New England presided in 1935, the sessions were held three years late due to the national depression. A Quaker president of the U.S.A. had come and gone; the world's smallest boom had tested the abundance of things possessed; suicides had followed; the welfare state was coming into focus; war was outlawed as an instrument of national policy.

Friends: the 1929 conference had been held; Cuba, Palestine, and France Yearly Meetings were set up, the Home and Foreign Mission Boards were combined.

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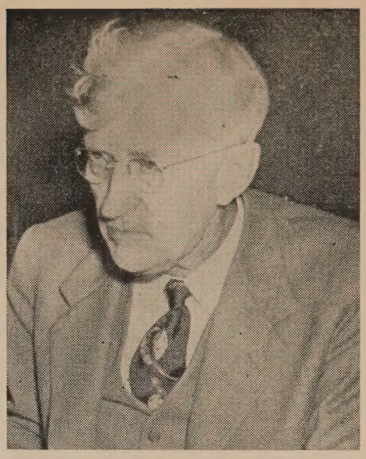
When Allen U. Tomlinson of California presided in 1940, a phony war was



O. Herschel Folger

far, far away—the culmination of an Austrian paperhanger's imitation of Attila. It was the year of campaign oratory and an emphasis upon the false idea of military preparedness making peace. New York and San Francisco had had their expositions of the progress of science.

Friends: World Conference was held at Swarthmoor, draft was faced, Civilian Public Service was set up.

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When Algie I. Newlin of North Carolina presided in 1945, the world had learned the meaning of total war, with women and children first in suffering. The League of Frightened Men had seen their handiwork produce 100,000 casualties in the flicker of an eyelash but the hopes of men had been revived in the United Nations, a second attempt at a Parliament of Man, a Federation of the World.

Friends: established Jamaica Yearly Meeting.

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When Norval E. Webb of Indiana presided in 1950, the rising tide of color predicted for so long was violently in evidence over the world. Police action in Korea was a Christian problem. Exploitation and colonization seemed to be on the way to becoming antiques in the furniture of world affairs. Movies and books of fiction were attempting new but superficial depictions of religious life. A rabbi was showing the way to peace of mind, a priest to peace of soul, and a Protestant minister to confident living. Thousands were assembling to hear evangelists; the World Council of Churches was "exhibit A" in ecumenicity; the emerging first new version of the Bible in half a century was making clear hidden meanings and neglected implications.

Friends: established Africa Yearly Meeting, faced UMT, wrote "Steps Toward Peace."

Space limitations permit only reading between the lines. Some sage must answer, "Are Friends, is the Christian Church, is America exerting the right influence on the dilemma evidenced in the past sixty-five years?" The separation of church and state-of-mind is incongruous. America the beautiful, the church as the apple of God's eye, the Society of Friends in theory and in practice—present a triple opportunity and responsibility.

* * * *

The conference of 1887 emphasized personal spiritual experience and its application in daily life. Quaker pioneers were known for the union of the mystical and practical. Modern Friends follow in their train, but are often too far back. Friends once led in worship, the propagation of the gospel, reform, temperance, service, peace, race relations. There is danger now of being at the rear of the procession. Jesus said: "If ye do—," "If ye know—," "If ye love—," "If ye keep—." There should be no separation of church teaching and a state-of-mind that is Christlike.

LESSONS FROM OXFORD

(Continued from page 39)

This necessitates the preparation of an over-all survey of financial needs and possible sources of income.

IV

The Executive Committee of F.W.C.C. is acutely aware of its responsibility. It is the continuation committee for the Oxford Conference which meant so much for the life of Quakerism. It exists for the service of the ideal expressed in the prayer of Jesus "that they may all be one." It purposes to hold a weekend gathering at Woodbrooke in the middle of February, 1953, to review its past work and seek fresh guidance and inspiration. It hopes to elicit suggestions from Friends in various countries and as far as may be possible, from Yearly Meetings, though it is recognized that this takes time, and suggestions from Yearly Meetings must, in the main, be considered at a later gathering. Any Friends or groups of Friends who care to forward suggestions for this gathering are encouraged to send them to the Secretary, Friends World Committee for Consultation, Friends House, Euston Road, London, N.W. 1, England, at once.

The A.F.S.C. will undertake medical relief work in South Korea early this year, with the sponsorship of UNKRA and with the permission of the Republic of Korea government. An exploratory mission, consisting of one English Friend, Lewis Waddilove, and Dr. Jonathan Rhoads, a Philadelphia Quaker, spent three weeks recently in Korea.

Why I Choose THE CHRISTIAN MINISTRY

by LELAND WADE

This statement on why he is choosing the ministry as his vocation was made by Leland Wade in a religious convocation at Earlham College. A dozen other students who intend to become ministers also spoke on similar topics.

Through the hunger and longing of his heart, man learns eventually that he cannot live effectively by himself. He learns that the joy of life comes from serving and in sharing that which is his best with those about him. He learns to appreciate the lives, thoughts, desires, beliefs and needs of those people and nations that he knows from experience and from his study.

Man seems to achieve these basic needs and longings through his close kinship with God and with other men. Through his daily experiences with lives that connect with his, he finds an omnipotent presence, an ever faithful spirit of the living goodness of God reflected in the common ventures he shares with his brothers.

In sharing the thrills and disappointments, the happy times and the moments of heartbreak, the triumphs and the failures of life, one finds that the problems are far too complex and troublesome for every person to work out alone. Without help, man loses sight of the core of goodness and tenderness that is at his center; and wars, terror and cruelty, replace the wealth of life that can be so real. In every era some force bringing hope and relief has emerged. The most convincing of these forces that we have ever seen has come in the revelation of Jesus of Nazareth, bringing new life and a stronger sense of togetherness for each generation. With this spirit our Christian churches were first begun and if they do not meet this need today and serve this highest of purposes, may I submit that it is not the fault of the church itself, nor of the weakness of her principle, but the weakness has been in the devotion and the commitment of her leaders and ordinary members through the ages.

Today the Christian ministry presents a challenge to all men, not only to prepare a chosen few to guide the churches, but to refresh and stimulate the purpose and perpetuate the manifestation of peaceful and good lives. Christianity must not fall into the hands of a few men whom we call ministers, but a need must be realized and met which will continue to release men whose lives are committed through spirit and intelligence to keeping the message of Christ alive; men who devote the days of their lives to strengthening the bond between individuals and groups; men who can try to understand the bitterness of loss and the joy of those who love—men who will work to bind these relationships into full and meaningful lives with their congregations.

This kind of concern, I believe constitutes a person's call to the ministry and comes not out of the silence and depth of the night, but from the sheer joy and torture of the beautiful and muddled lives about us.

To this kind of life may I offer any poor, humble talent that God allows me to share with those lives I chance to touch. And only in the response of grateful hearts and richer lives, will I, or any other minister find the assurance that his choice of vocation has been correct.

RACE RELATIONS SUNDAY FEB. 8th.

Each year the Sunday nearest the birthday of Abraham Lincoln is observed for consideration of race relations. This year it falls on February 8th. This word from Jackie Robinson of the Brooklyn Dodgers is apropos.

"The American public ought to understand, if we are to make progress, the fact that because it is a communist who denounces injustice in the courts, police brutality and lynching, when it happens, doesn't change the truth of the charges. Just because communists kick up a big fuss over racial discrimination when it suits their purposes, a lot of people try to pretend that the whole issue is a creation of communist imagination.

"But they are not fooling anyone with this kind of pretense, and talk about "communists stirring up Negroes to protest" only makes present misunderstanding worse than ever. Negroes were stirred up long before there was a Communist Party, and they'll stay stirred up long after the party has disappeared unless Jim Crow has disappeared by then as well."

From The Christian Education Magazine.

The Rural Church Department, Drew Seminary, Madison, New Jersey has just completed a study of 21 outstanding Negro pastors. These men have served their present churches an average of 17 years. Three-fourths of them instruct their people in voting. Ninety percent of them help their members in farm and home ownership. Two-thirds of them led in the building of a new school plant. Half of these pastors have a monthly health clinic in the church and one-third of these pastors have a branch office of the County Library in their parish. One-fourth of these pastors have a local Credit Union. The average pastor in this group serves three churches with a combined membership of 749 and has 27 additions or converts per year.

The stories of these 21 successful Negro pastors are published in a new bulletin entitled "Go Down, Moses."

BEYOND POINT FOUR!

Near the town of Whiteville not far from Memphis, Tennessee, is a simple white clapboard house set in the midst of cotton and corn fields. Horace Holmes was brought up on this "average American farm," which he now owns. After studying agriculture at Tennessee State College and doing graduate work in agricultural economics at Cornell, he became a county agricultural agent in Tennessee where he learned to work *with* people instead of *for* them. In 1948 he offered his services to India, of which country the Indian ambassador had said "nine-tenths of the nation is ill-fed, ill-housed, and ill-clothed."

Holmes decided to work in an area of about one hundred square miles around Etewah near Lucknow. In small strips he had the farmers planting a new variety of wheat. The trials resulted in an increase of 43 per cent over the native wheat.

The next experiment was plowing under legumes to enrich the soil. The wheat yield went from an average of 13 bushels per acre to 26 bushels, and one farmer had 63 bushels. Potato yields jumped from 119 bushels to 235.

From improving the seed and the soil, Holmes moved toward improving the simple tools which the Indian farmer used. He then got his Indian friends to clean out their ponds and save water for the days when the monsoons fail.

This Tennessee farm boy seemed to have no trouble learning to love Indian farm people. His farm in Tennessee, which he also loves, is still waiting his return. He has been made "Chief Agricultural Adviser" for all of India under Point IV.

Many other American farm youths trained in agriculture are needed in India to help answer the prayer, "Give us this day our daily bread." The 360,000,000 people of that land have their newly-won political freedom but have not yet won the battle for bread.

From the Rural Church Department, Drew Seminary, Madison, New Jersey

WHERE TWO OR THREE

Despite the miles that lie between
Your home and mine today
The Master comes and blesses as
We turn to Him and pray;

For instantly my thought goes out
To you at Vesper chime;
And, promise-true, He meets with us
At meditation time.

VIDA R. PRIBBENOW

SHARERS OF THE GLEAM

A man is ever poignantly alone,
Despite the breathless moments he has known,
If he has no allies whose faith is sound,
No comrades on truth's ancient battle-ground.

A man is ever poignantly alone,
Despairing to the marrow of his bone,
If he has found no one to share the Gleam,
To claim the bright fraternity of dream!

LUCIA TRENT

ARCH OF PEACE

(At Blaine, Washington, between Canada and the United States)

Around the symbol of a lasting peace,
This arch that lifts its head into the clouds
Yet digs its roots down deep into the soil
And stands unshaken by both wind and quake,
Gathers the people of two kindred lands,
Neighbors, united by a tie of blood.

Here on this line that spans a continent
No forts have risen, no war drums have rolled
Through the long years, a century and more.
Instead, this arch, this symbol of the peace,
Its gates wide open, bids all peoples come
And mingle freely round its feet of stone.

Thus may it be until the end of time.
May these great gates forever open stand,
And may this arch, this symbol of true peace,
With banners ever flying side by side,
In truth proclaim the brotherhood of man,
A model for all nations of the earth.

MEKKIN S. PERKINS

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Edward Hicks: Painter of the Peaceable Kingdom. By Alice Ford; University of Pennsylvania Press, Philadelphia; 161 pages; 41 reproductions; $8.50.

Everything that is known about the noted 19th century painter of Bucks County, Pennsylvania, is to be found in this book. His journal entitled the "Memoirs of the Life and Religious Labors of Edward Hicks, late of Newtown, Bucks County, Pennsylvania, Written by Himself" was published in 1851. That was two years after he was buried in the picturesque burial ground beside the Newtown Meetinghouse. Almost all of his seventy years had been spent in that vicinity.

As a painter, his works grow in stature all the time and he is represented in many famous American galleries where he is described as a foremost American primitive artist.

He was the cousin of Elias Hicks. Another cousin, Thomas Hicks, was also an artist and the frontispiece is a handsome portrait of the more distinguished cousin, Edward.

What gives this new book distinction is that the author, not a Friend, has succeeded in interpreting the art of Edward as seen through one who has studied well his personality and life and the religious influences in it. Edward Hicks will always be known for the religious subjects and quality of his paintings.

POETRY CONTRIBUTORS

Vida R. Pribbenow, Box 393, Laguna Beach, California

Lucia Trent, Box 2032, San Antonio 6, Texas

Mrs. John W. Perkins, 1862 Mintwood Place N.W., Washington, D. C.

Three of them are reproduced as illustrations in full colour, and there are thirty-eight other examples of his art. This handsome new volume is of giant size and a splendid tribute to a great Quaker artist who belongs in the same high esteem as that given to that other Pennsylvanian, Benjamin West. The publisher and author enlisted the assistance of the descendants of Edward Hicks and the result is what possibly might be regarded as one of the finest printings of any Quaker book to date.

Richmond P. Miller

Friends and International Affairs. Third Ward Lecture, Guilford College, by Clarence E. Pickett.

The last three and a half decades in the history of Friends have been accented by the development of spiritual techniques. Especially in the area of International Affairs this progress has great importance. In this Third Ward Lecture at Guilford College we are brought up to date, particularly on the underlying faith and philosophy of our work, a record by the one Quaker most able to present it.

The 9,000,000 refugees in West Germany and the 300,000 in Austria constitute a world problem and a threat to world peace, according to a forty page report issued by the American Friends Service Committee. It is entitled "After Seven Years: A Report on World War Two Refugees in Germany and Austria Today," and was written by Dr. Clifford Maser, dean and professor of business administration of Oregon State College, Corvallis, Oregon. It may be ordered from the AFSC at 25c. Dr. Maser is a Friend who was co-director of the Quaker refugee services program in Germany and Austria in 1951 and 1952.

Joyous Adventure, by David A. MacLennan; Harper & Brothers; 192 pages; $2.50.

The author, who had served pastorates in this country and Canada before becoming professor of preaching and pastoral care at Yale Divinity School, presents twenty-two sermons to depict the Christian life as a "joyous adventure."

Here is refreshing and down-to-earth preaching of a high literary order. The footnotes, given at the back of the volume, show quotations from a variety of sources, there being considerably more from the Bible than from any other source. Frequent use is made of poetry — a rather risky business in my opinion. But the selections are brief enough and usually so clear and pungent that they should present no difficulty to listeners of even modest intelligence and education.

Harold Smuck

The Sunday School Lesson

Prepared by Russell E. Rees

For February 22
How Jesus Answered Questions

Matthew 25: 15-46

It is important that we read the entire lesson for today, not just that printed in the quarterly. You will get a much better impression of the persistent determination with which the enemies of Jesus went about the business of entangling him by questions. The questions asked are not in the same vein, but are varied, in an effort to put him in the wrong light with one of the influential groups.

The first question was obviously an attempt to get Jesus to say something which would appear disloyal to Rome. Is it lawful to pay tribute to Caesar? Which ever way he replied, so they thought, he would alienate part of the people. To say "no" meant being disloyal to Rome, and to say "yes" meant being disloyal to the fanatical wing of the nation. They did not foresee the possibility of a third alternative. However Jesus did see this third alternative, and his reply is a classical one for all time: "Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

The next question is more theological, having to do with the resurrection, a point of sharp difference between various parties in Judaism. Here again it appeared that he would have to give affront either to the Pharisees or to the Sadducees. The reply of Jesus again cut across both points of view, and he replied: "In the resurrection they neither marry nor are given in marriage." The real trouble was a misunderstanding of the nature of immortality, seeing it in terms of physical life, instead of in terms of spiritual life.

The final question is a familiar one, attempting to make one part of the law more binding than other parts, "Which is the great commandment"? Is stealing worse than adultery? Is idolatry to be condemned more than covetousness? Is Sabbath observance more important than filial obedience? To this Jesus gave one of the really great summaries of religious responsibility. "Thou shalt love the Lord thy God with all thy heart, soul, mind; Thou shalt love thy neighbor as thyself." The law and the prophets are summarized here in a unique and abiding way.

Now these are all important questions, and the answers are sharp and thought-provoking. But one needs to be careful lest Jesus is put in the position of just another law-giver. If he is made that then we will continually be running into situations where he provides no ready-made answers, and we are at a loss what to do. It is far more important to try to see the spirit in which he met questions, and the way in which he dealt with perplexing issues, so that we may meet questions in a similar spirit.

If we begin with wholehearted love and loyalty to God, and put with it love and loyalty to all men, then we do have a touchstone to which we may bring all issues. Unless there is behind all else a love and loyalty which is ultimate, we will find ourselves asking the same kind of question as those asked of Jesus. But his strength was that he saw all lesser questions in the light of a greater truth. That truth has never been more searchingly put than this, "God is Love."

Questions:

1. What is your final conviction, to which all other convictions yield? Does it enable you to answer difficult questions in a manner something like that of Jesus?

2. Do you find any conflict between good citizenship and good Christianity?

For March 1
Jesus Condemns False Leadership

Matthew 23: 1-12, 37-39

There is a well known story of a Quaker who sold a horse, and when the horse turned out to be not as represented, the buyer came back and asked to borrow the Quaker's hat and coat until he could sell the horse. This is closely related to the thing Jesus says in speaking of the Pharisees. For the Pharisees also wanted to appear to be pious people, sometimes deceiving people by the broad phylacteries and the width of the borders of their garments. It all comes back to the question, why do men want to wear broad hats and coats without lapels?

Jesus had much to say about motives of people. His disagreement with the Pharisees was not, for the most part, with their moral ideals. If the Ten Commandments are the basis of the Mosaic law, then Jesus certainly was not in disagreement about them. In fact when he did take issue with matters of the law it was to press for greater emphasis rather than for lesser. But where he did condemn the Pharisees was that their moral ideals were forensic and not practical. They talked about moral righteousness, and practiced immoral evasion. And when their authority was questioned they made broad their phylacteries, and insisted that men call them Rabbi.

Quakers have taken rather seriously this word of Jesus about accepting the name of "religious leader." "One is your master, even Christ; and all ye are brothers." "Call no man father, upon the earth, for one is your Father, which is in heaven." This, when carried out to its full meaning, has caused Quakers some trouble. The man or woman who sits on the facing bench of the Friends Meeting is not the final authority on matters of faith. His authority derives from what he is as a man, not from any office conferred upon him by the church.

There have been several aristocracies honored in man's history: the aristocracy of blood, that of family; the aristocracy of prowess, the military man; the aristocracy of intelligence, the scholar; and the aristocracy of wealth. Jesus proposed a new aristocracy, that of character. The beatitudes describe the man who is truly blessed. They say nothing about the kind of clothes he wears, the kind of house he lives in, the kind of car he drives, the elective positions he holds. They do not tell of his scholastic attainments, the number of degrees indicated by the alphabet behind his name. He is humble, merciful, peace-making, hungry for righteousness, patient and long-suffering.

The qualifications for leadership as set forth by Jesus are quite different from those proposed in much of our secular society. Nations other than Israel have fallen because they place in positions of influence, men, who like the Pharisees, are there chiefly because they love the first places at feasts and the chief seats at the synagogues.

Questions:

1. How do you think leadership should be determined? Do we usually follow your ideas in selecting leaders?

2. Do you think there is any real danger in the use of titles of respect for religious leaders? Is Reverend, as applied to ministers, in the same class as Rabbi and Father, as Jesus used them in this lesson?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Declaring the Everlasting Truth, by A. Burns Chalmers is the William Penn Lecture for 1952, delivered at the Philadelphia General Meeting. It can be ordered (price 25c) from the Young Friends Movement, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

Friendly Life — Far and Near

Francisco Estrello, Friend of Mexico and known to many American Friends, has been appointed full-time Assistant Secretary of Mexico Agency of the American Bible Society. American Friends have met him on several occasions.

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Recent anniversary observances among local Meetings include two in Western (Indiana) Yearly Meeting: Bloomingdale observing their 125th and Lynn, their 100th. Poughkeepsie, New York, Friends observed the 25th year of their Meetinghouse, the Meeting having been established in 1811.

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Friends of the High Point, North Carolina, Meeting are making an additional campaign for funds whereby they hope to bring their cash in hand to a level so that they can start building their new Meetinghouse. Rarely has a church body given so much thoughtful, careful and sustained attention to the planning of a new building. They now have $113,000 cash in hand.

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Willian Penn College is one of the eighteen colleges that has recently organized to form the Iowa College Foundation, a co-operative project of independent colleges. The object of the Foundation is to give an opportunity for Iowa business and industry to support higher education in the independent liberal arts colleges in the state.

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Among the many items in the recent annual report of the United Society of Friends Women the following are of general interest: Number of Societies (in local Meetings), 371; total membership, 11,153; total funds raised for all purposes, $94,992. The U.S.F.W. includes the woman-power of the Five Years Meeting and co-operates with our united program of service.

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Friends who visited Dublin and other parts of Ireland will be interested in knowing that gifts to the William Penn Memorial of Newtown Friends School at Waterford, Ireland, are now tax deductible, if sent to William Penn Memorial Trust, 107 South 17th Street, Philadelphia 3, Pennsylvania. Friends interested in further information may inquire through the above address.

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After six years of service as pastor of the Friends Meeting at Berkeley, California, Howard W. Cope has resigned, effective September 1, 1953. His plans are as yet indefinite. Howard Cope served as minister for twelve years at Marshalltown, Iowa; eight years at Muncie, Indiana; and ten years at Greensboro, North Carolina. He also served several years as Chairman of the American Friends Board of Missions.

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One mark of advance among Friends Meetings of the Five Years Meeting is the increase and the improvement of local Meeting news bulletins and also the publication of directories. One such which came from the press recently was that of Dublin, Indiana, Friends Meeting, under the editorship of John Baxter, pastor. It is well nigh a handbook of information on Friends in general and Dublin Friends Meeting in particular.

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Opportunities for participation in two year-around Institutional Service Units, sponsored by the American Friends Service Committee, currently are open to young men and women. These on-going units are located at the Institute for Mental Health, Independence, Iowa, and at Clinton Farms Reformatory for Women, Clinton, New Jersey. Qualified persons will receive immediate placement in these institutions. There is an urgent need for men due to personnel shortages in mental hospitals.

Friendly Fellowship

CHICAGO, ILLINOIS—Chicago Friends Meeting, 108th Street and Artesian Avenue, has been favored with guests who have contributed to our morning service. Errol T. Elliott, Editor of *The American Friend*, was present and preached a searching and inspiring sermon to an appreciative audience. On November 30, Ruby Dowsett of New Zealand attended our Meeting, spoke to the Adult Bible Class in Sunday School and brought the message in the Meeting for Worship. She is an earnest and gifted speaker.

On Sunday, December 14, the music for the morning service was furnished by the Four Generations—Lois Ruth Beardsley, Martha Dennis Beardsley, Ruth Hadley Dennis, and Emma Hill Hadley. Following this, the first Fellowship Dinner of the winter, the Monthly Meeting was held.

The annual Christmas program was given on Sunday afternoon, Dec. 21.

FAIRFIELD, CONNECTICUT—On Sunday evening, December 21, the children of the Fairfield County Friends Meeting held their Christmas play in their new Meetinghouse in Wilton, Conn., located on Kingdom and Reservoir Roads. Though the Meetinghouse is not entirely completed, Meetings for Worship will be held there each Sunday morning at 11 o'clock. All who feel drawn to attend are welcome.

In the Spring, when their Meetinghouse and grounds are entirely in order, Friends plan to have a series of special meetings of dedication to which they hope to invite the community which has been so hospitable to them.

Sandra Grumman

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GARDEN GROVE, CALIFORNIA — The missionary societies of the Alamitos Friends Church remain very active. Their recent bazaar and food sale netted $170, the proceeds of which support a native pastor in Guatemala.

Dr. Eugene Nida, translation secretary for the American Bible Society, spoke at the morning Worship Service on Sunday, December 14. He gave a splendid sermon on his work, as he has traveled through 43 countries spreading the gospel.

Donald Spitler also brought a message to Alamitos Friends on November 21, as guest speaker at our Missionary Service.

The pastor, T. Eugene Coffin, was one of nine representative persons in Orange County attending the Governor's Conference on Educational Television held in Sacramento December 16 and 17.

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PORTLAND, INDIANA — The Portland Quarterly Meeting met with all officers and a goodly number of representatives present, despite the icy conditions of the roads.

All our monthly meetings are taking an active part in meeting their yearly and quarterly meeting expenses.

Those assisting with the musical messages were Albert Shoemaker, Ruth Zimmerman, Anita Smith, and Rev. and Mrs. Sanford Dean of Pennville Meeting.

Orville Fisher, from Little Ridge Meeting, led in prayer, followed by prayers from each monthly meeting pastor present.

During the well attended afternoon session, Fred B. Smith of Richmond shared with us some of his rich experiences from his recent visit to Ireland

and England and the Oxford Conference. His message was a challenge to each of us that we appreciate and live up to our Quaker heritage.

Rosa Mason

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FREEPORT, MAINE

The Women's Society continues to be an active part of the meeting and the community. We look forward to our meetings each month in the home of some member. Each month we have some timely topic, often followed by lively discussion. Our subjects are varied: United Nations, Race Relations, the Christian home, our Bible, Quaker Testimonies, Latin America, etc. Another night each month we meet in Bernice Douglas' cheerful basement to sort, mend and pack good used clothing and shoes. Much has come from Bowdoin College and from other churches. Some clothing is given to children of our schools, but hundreds of pounds of clothing and soap are sent to be distributed by the AFSC in various parts of the world. Many follow a Reading Course which helps us to know our world better and the problems different nations face. We also contribute to funds of our National Society of Friends Women to support missions, medical work, peace education and other projects.

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MARION, INDIANA — The Institute of Missions planned annually by First Friends of Marion was held during November. Sessions were arranged for each Sunday evening of the month, beginning at 5:30 with an address on subjects of current interest to the church. After an interval of social visiting and refreshments, there followed another hour of study.

The programs included talks and pictures from the Friends World Conference by Gladys Neal and Francis Brown; also pictures and interpretations of conditions in Jordan and Israel by Royal Woodhead, a local minister who was a member of the party making this trip recently. Don Odle, coach of basketball at Taylor University, whose greatest goal is a Christian life, showed pictures of his visit to Formosa. Addresses by Arthur Osburn, judge of a local court, Charles Lampman and Norman Young all contributed to a wider and deeper interest in conditions at home and abroad, with profit to those fortunate enough to be able to attend. The number in attendance was larger than in previous years.

New members were recently welcomed into the fellowship of the church.

Ellen Reece

MOORESVILLE, INDIANA — Mooresville Friends Church held the first of a series of Sunday evening fellowship forums recently, when a large gathering heard William G. Bray, Congressman from this county. He was introduced by Charles Kellum, who was recently elected to the State Senate. The pastor, James R. Furbay, presided.

The congressman, a native of Mooresville and a member of this church, told his audience many of his experiences while serving in the Korean theater, and also during a later visit to Korea. He considers the Far East as one of the critical spots in the world today. During his talk he mentioned a number of friends whom he had made among the Koreans, and said that one can find many fine people in any country. He did not offer any easy and immediate solution for the Korean problem, but he believes that a settlement can be made.

He praised the work of the American Friends Service Committee in their international work camps, where college students work alongside the people of other countries and help them to find their own solutions for their social problems. We help people most if we help them to help themselves. He stated that much harm is often done by large financial grants to backward countries. The best way is to train their own people. He praised the work of CROP in sending plowshares to India. Such plows can help to increase greatly the crop production of that country. He felt confident that this is one of the best ways to prevent the spread of Communism.

Mr. Bray told of visiting the Friends Yearly Meeting in Japan last year and he mentioned various Friends there. He commented on the fact that the Friends have a very strong influence as a religious group in Japan today.

James R. Furbay

READ LONDON FRIEND

Readers of *The American Friend* will find the London *Friend* a welcome and interesting addition to their weekly reading. It fills a need to those who would be informed on Quaker life and thought the world over.

The *Friends Quarterly* (London) is for more leisurely reading, and is a much appreciated magazine for Quakers.

You can subscribe to both of these journals through:

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In the Larger Circle

A Japanese pilot who led the attack on Pearl Harbor, *"with no real joy in my heart,"* will become a Christian missionary. Captain Mitsuo Fuchida, 50, formerly of the Japanese Navy, told the Christian Businessmen's Committee at Vancouver that since the war he has been converted to Christianity and will devote the rest of his life to preaching the Gospel.

* * * *

Sixty Protestant, Roman Catholic, and Jewish clergymen, educators and laymen have denounced Sen. Joseph R. McCarthy of Wisconsin and his methods as a threat to America's freedom "second only to the Communist conspiracy itself." The group called "McCarthyism" an attitude that is "essentially immoral." By confusing the real issues and undermining confidence in basic democratic procedures, they said, it "aids rather than harms the real enemy."

* * * *

Catholic experts on international affairs are giving the "silent treatment" to Pope Pius XII and his proposal for a limited world government, a Catholic editor has charged. The Rev. Edward A. Conway, S. J., associate editor of *America,* national Jesuit weekly magazine published in New York, said the Pope was getting the same treatment Catholics gave Pope Leo XIII 60 years ago. Father Conway spoke at the Silver Jubilee Conference of the Catholic Association for International Peace.

* * * *

Principles used by Quakers in their business meetings could be employed to help the world achieve greater harmony, a noted economist said recently in Chicago. Stuart Chase, author of more than 20 books on economic and social problems, said the Quakers "know how to pool the experiences of members, study solutions of a problem which no individual member had previously thought of, and reach unanimous agreement. They avoid voting," he said, "so there is no majority to crow and no minority to feel sore."

* * * *

The typical American Protestant is a woman in her early 40's, white, a high school graduate, and wife of a manual worker, common or skilled. The family income is a little above average. She lives in a small Midwestern town, under 10,000, and goes to church once or twice a month.

This picture of a "typical" American Protestant has been obtained in the first national survey of the nation's religious beliefs and practices. Spon-

sored by the Catholic Digest, the survey was conducted by an independent firm of commercial opinion-research experts and examined the beliefs of Americans of all races, creeds, economic status and geographical location.

John Foster Dulles, the new Secretary of State, in an address prepared for the recent Biennial Session of the National Council of Churches, has challenged Americans to intensify private benevolence. He said, "We have come too much to feel that the task is only governmental. . . . The good to others, and the good will of others, could be and would be multiplied many fold if our people realized more fully that governmental grants are never a substitute for private charity. . . . Foreign peoples are inclined to be suspicious of governmental grants, particularly when the granter is the most powerful nation in the world. . . . It is different when individuals and private groups freely give of their own out of a sense of compassion."

CHURCHES THAT GROW

Here are three churches, one of which is very evangelistic, another more formal and ritualistic, and a third which falls in between, but all three of them report growth in numbers, or in finances, or both.

Members of the Church of the Nazarene gave a record average of $117.97 each to the Church during the past year, Dr. S. T. Ludwig, general secretary reports. In 1951, when Nazarene per capita contributions were $111.76, the denomination ranked fifth among all communions, according to the annual report of the National Council of Churches' Joint Department of Stewardship and Benevolence.

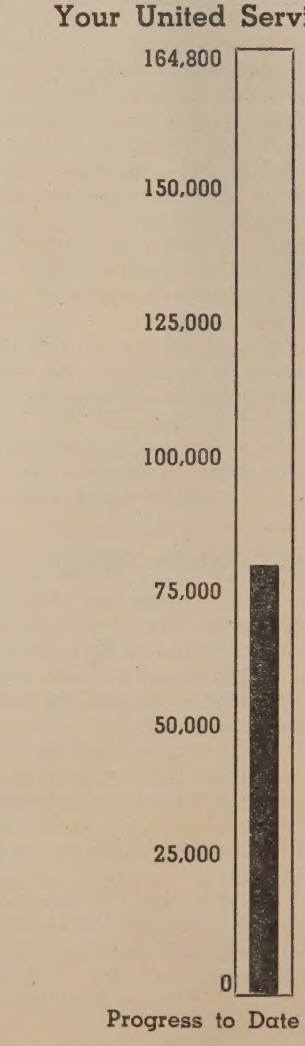
Membership in the Protestant Episcopal Church has reached a record high of 2,715,825, the 1953 Episcopal Church Annual shows. The Annual, formerly known as The Living Church Annual, said the 1952 figure was an increase of 2.74 per cent over 1951. Contributions to the Church in 1952 rose 11.76 per cent above the previous year. The increase in giving was more than double the gain made in 1951 over 1950.

Membership in The Methodist Church in the U. S. and its possessions reached a new high of 9,180,428 during the past year. There are 823,225 members overseas, bringing the total membership of The Methodist Church to 10,003,653. Contributions also rose during the year. For all purposes in 1952 they totalled $289,701,195 as against $268,623,814 in 1951.

FOR LAY MINISTRY

Arnold Grunigen, Jr., chairman of the Christian Business Men's Committee International, in his keynote address to the annual convention of the Committee, said, "We have consistently viewed with dismay religious domination with central authority, far removed from body-of-Christ truth and the priesthood of the laity.

"Men in seminaries are told more and more how to be expert in the handling of audiences and become less and less conscious that they are under-shepherds to and for congregations . . .As free enterprise has been trifled with, just so has the place, position, and responsibility of the individual Christian been 'played down.' Oppressive, arbitrary, religious control has withered initiative, and reduced calls for energy have all but killed 'lay' spirit. Reckless abandon in building church machines full of devices calculated to create artificial appearance of size and prosperity all but put out the candle of the Christian butcher, baker and candlestick maker."



LORD'S ACRE PRODUCES

"The Church is going too far, mixing business with religion!" This was the criticism of one farmer in Wirt County, West Virginia when the Reverend Vairl Winter started his Lord's Acre project.

And what a mixture it was! Before the "church potatoes" were planted the County Agent analysed the soil to select the right kind of fertilizer. Certified seed was purchased. The potato money re-roofed and re-decorated the church and installed a gas heating system. The four other churches on the circuit copied the idea. The Lord's Acre moved from farm to farm as a demonstration in good agriculture. The farmers soon raised so many potatoes that a marketing agent had to be employed, and he became a Sunday school superintendent. The high school boys who raised the potatoes joined the pastor's class in weekday religious education. Seven years have passed and the pastor is still "mixing business with religion."

The story of this church and fifteen other successful churches is given in "A New Gospel of the Soil" published by the Rural Church Department, Drew Seminary, Madison, New Jersey.

IN TOTAL MINISTRY

The Gospel is concerned with all the activities of man, individual and social. Therefore, the Christian faith is relevant to the economic order. The Church, as the custodian of "the sacred and imperishable message of eternal salvation," is charged with a fourfold duty as Christians in fellowship confront the economic life. It must be the teacher of the principles of conduct; a voice of judgment; a guardian of moral and spiritual values already won; and the herald of a better day.

Christians must demonstrate that God rules, and that men of differing views can be one in the determination to discover His will. Strong men charged with the direction of industry and strong men charged with leadership in labor and agriculture are obligated to bring dedicated minds to difficult problems and in the mutual sharing of rich experience to reach conclusions designed to create a more brotherly world. In such meetings, whether at national or local level, the technician and the prophet may be heard, and the views of men who carry responsibility considered. Technical competency also is necessary to translate the ethical ideal into the practice of the common life.

—National Conference on
Church and Economic Life

OUR MORAL FOUNDATIONS

By Millard Jones

What is the use of spending the money we do for public education when we tolerate the existence, and protect by law, an institution that undermines and defeats our purpose in education? Somehow, it doesn't seem sensible to pretend to educate our youth for effective service, for a better way of life, and at the same time spend twice as much to support an institution that is almost the exact antithesis of educational institutions and purposes.

The Church also feels the disintegrative influence of the use of alcoholic beverages. Alcoholic beverages tend to de-spiritualize the Church, and a Church without the Spirit is aptly described by Jesus as a "whited sepulchre, full of dead men's bones." When a nation is six and a half times more interested in the perpetuation of the liquor traffic than it is in the entire program of all the Churches, home and foreign, one can certainly see the disintegrative influence of the alcoholic beverage traffic.

It is my firm belief that by following three avenues of approach we can eventually arrive at the solution of this very vexing problem.

First, in our churches we must develop and practice a more effective program of evangelism. There can be no substitute for evangelism. Without it our Churches become empty shells begging for an existence with little justification for it.

Secondly, we must bring the power of all our techniques and resources in education to bear on this problem. The people, old as well as young, must be given the facts, the unvarnished and unadulterated truth as to the effects of beverage alcohol on the individual, the home, the community and the nation or the entire civilization.

In the third place, it seems to me that we must eradicate the highly commercialized, conscienceless, deeply entrenched, politically powerful traffic in beverage alcohol. Why do we tolerate the existence of an institution that is so diametrically opposed to all of our professed ideals as Christians?

When the Churches of America wake up, the liquor traffic will be destroyed, and the day for which Abraham Lincoln longed "when there shall be neither a slave nor a drunkard in all the land" will have arrived. So be it.

Spiritual living is not a matter of telling beads, spinning prayer wheels, journeying to Mecca, or separating one's self from the world. A man practices spiritual living when he plunges full into life and strives to carry out God's will in every action.

Bishop G. Bromley Oxnam

1799 WESTTOWN SCHOOL 1952

Westtown offers ten Competitive Regional Scholarships for the school year 1953-54 based on character, leadership, and intellectual performance. Winners will receive grants of $500 each, and these are renewable year by year if a satisfactory record is maintained. To be eligible, a pupil must be a member of The Society of Friends or have one parent who is, or has been, a Friend, and ready to enter either grade ten or eleven.

Each applicant will be given in his home locality, three subject matter tests, one in English, one in Algebra or Geometry, and a third to be selected by the student. Applications for 1953-54 must be in hand by Third Month 1st, 1953.

For application forms address:

Daniel D. Test, Jr., Westtown School, Box 1000, Westtown, Pennsylvania

BIRTHS

Cox—To Virgil and Julia Mills Cox, a son, Dale Allen, on December 18, at Winchester, Indiana.

Minard—To Harold (Jr.) and Dorothy Minard, a daughter, Susan Dawn, on December 4, at Clintondale, New York.

Pyle — To Conard and Winifred Chasteen Pyle, a son, Anthony Milo, on December 21, 1952, at Denver, Colorado.

MARRIAGE

Hendrickson-Gilbert—Jane Gilbert, daughter of Wendell and Lula Mae Stout Gilbert to Gene Hendrickson, son of Helen Hendrickson, at the Friends Meetinghouse in New London, Indiana, on November 27. Lyle Love officiating.

DEATHS

Baldwin—Dr. Verne E. Baldwin of Amboy, Indiana, at the Peru, Indiana, hospital, December 4. He was born in Amboy May 30, 1876, the son of Dr. J. Abel and Mary Baldwin. He was a birthright member of the Friends Church. He graduated from Indiana University and Hering Medical College in Chicago. In 1899 he married Bertha Jeffrey (now deceased) at Mt. Etna, Indiana. He started his medical practice at Greentown, Indiana, remaining there seven years, then he moved to Amboy where he practiced for forty-one years. He has been active in civic and church affairs of the community, serving for many years on the school board and as teacher of the Men's Class of the Friends Bible School more than twenty-five years. Surviving are two daughters, Mrs. Thelma B. Cox, of Hammond, Indiana, and Mrs. Rose Linda Makemson, of Burbank, California; two sisters, Mrs. Belva Pence of Amboy, and Mrs. Blanche Warne of Kokomo; and one brother, Russell Baldwin of Kokomo. Funeral services were held at the Friends Church in Amboy with Charles Lampman officiating.

Henderson—Elda R. Henderson, on Thanksgiving Day, November 27, suddenly while calling on a nephew. A birthright Friend, she was born in Hesper, Kansas, on January 31, 1871, the daughter of Steven and Eliza Bailey Stubbs. She attended Westtown and Emporia Normal School. In 1898 she married Elam Henderson, and for many years they lived in West Falmouth, Mass.; Toronto, Canada; and East Vassalboro, Maine, where Elam Henderson served in pastorates. Also, for a short time they were missionaries in Jamaica, B.W.I. She is survived by a son, Herschel Henderson; a grandson, one brother and numerous nieces and nephews. Funeral services were held in Hebron, Maine, where she had been living with her son for the last seven years. Interment was in West Falmouth, Mass.

Marriage — Nettie M. Marriage, on October 27, in Pasadena, aged 81 years. She was born near Eldora, Iowa. At the time of her death she was a member of the First Friends Church of Pasadena. Besides her husband, Austin Marriage, she leaves two daughters, Mildred Marriage of Los Angeles, and Mrs. Gladys Brotherton of Pasadena; also three grandchildren. Interment was at Mount View Cemetery with Elmer Brown officiating.

Stansbury — Sara Rockwell Stansbury, suddenly on November 6, aged 79. She was a native of New Sharon, Iowa, but had lived in California since 1922. She was a member of the First Friends Church of Pasadena. Survivors include one son, Floyd H. of New York City; two daughters, Mrs. Helen E. Ramsay of Fullerton, and Mrs. Dorothy Pyle of Pasadena; and seven grandchildren. Services were held in Memory Chapel and interment was at Mount View Cemetery. Elmer H. Brown officiated.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God. Psalm 90:2.

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LOCAL MEETING DIRECTORY

Albany, New York.—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico.—Friends Church, 341 Dallas N. E. Bible School, 9:45 a.m. Morning Worship, 11:00 a.m. Evening Service, 7:30 p.m. Hubert H. Nicholson, Minister. Visiting Friends always welcome.

Alhambra, California.—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana.—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California. — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

Brooklyn, New York.—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts.—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois.—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois.—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157

Chicago, Illinois.—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati Friends Meeting, 2910 Eden Ave. (one block north of University Ave.). Take bus 55 or 78 to University Ave., walk east four blocks to Eden. First-day School, 9:45; Meetings for Worship, 11 a.m. (semi-programmed); 8 p.m. (unprogrammed). Vivian Schneider, Clerk, 26 Lakewood, Phone UNiversity 6447. Don Stanley, Pastoral Minister, 876 Lafayette, Phone Mulberry 6528.

Citrus Heights, California.—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado.—Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Prayer Meeting, Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa.—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

Detroit, Michigan.—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan.—Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Greensboro, North Carolina.—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut.—Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. — Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana. — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida.—Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Clerk, Virginia C. Greenleaf, 2-4345.

Kansas City, Missouri.—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana.—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California. — First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

Los Angeles, California.—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, RIchmond 70716.

Minneapolis, Minnesota.—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

Montreal, Quebec, Canada.—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana. — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-Week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana. — Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts. — Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon.—Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York, from October 1st through April each Sunday at 11 a.m.

Orlando, Florida.—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California.—First Friends Church; 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

Phoenix, Arizona.—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Ruth Randall, Clerk, P. O. Box 7143.

Portland, Oregon.—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina. — The United Church: Congregational Christian, Society of Friends. Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Scarsdale, New York.—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington. — University Friends Meeting, 3959 15th Ave. N. E., Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington.—Friends Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross, minister, VErmont 3579.

Shrewsbury, New Jersey.—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

St. Petersburg, Florida.—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

Tuscon, Arizona.—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia.—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California.—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas.—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts. — Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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